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inscriptions written in cuneiform characters, we may hope that the time will finally come when we shall be able also to read the Hittite pictorial inscriptions.

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Die ältesten Kalendarien aus Monte Cassino. Von E. A. LOEW, Dr. Phil., Carnegie Fellow of the American School of Classical Studies in Rome. Mit drei Tafeln. (Quellen und Untersuchungen zur lateinischen Philologie des Mittelalters, begründet von LUDWIG TRAUBE. Dritter Band. Drittes Heft.) Munich: C. H. Beck'sche Verlagsbuchhandlung, 1908. M. 6.

Dr. Loew, a pupil of the great Munich paleographer, Traube, is preparing a work on Beneventan script, the script of southern Italy. In collecting his materials, he came across three MSS which exhibit this script in its earliest stage, one at Cava dei Tirreni (No. 23), the pretty little village that one visits from Naples, one at Paris (Lat. 7,530), one at Rome in the Biblioteca Casanatense (No. 641). He found that all three contained a Calendar of Saints' Days, along with tables for the computation of Easter; that all three were written at Monte Cassino; that the latest of the three (the Casanatensis, written in 811) was the original of which a Monte Cassino MS (No. 3), previously supposed to be the earliest specimen of Beneventan script, was a copy; and, seeing that the group offered a problem worth solution, he set himself to ascertain their exact relationship and history. His paleographical knowledge has enabled him to avoid the mistakes made by other writers regarding these MSS. Since the Easter-tables in the Paris MS (as in the Cavensis) began with the year 779, its composition had been wrongly referred to that year, e. g., by Steffens in the supplement to his *Lateinische Paläographie*, Plate 15. The Calendar in the Casanatensis has several entries by later hands. The difference in writing had not been noticed, and the MS had been post-dated in consequence. Dr. Loew has put these matters right and by a patient investigation which has left no detail neglected and no available clue unused, he has wrested their innermost secrets from these three MSS in a way that would have delighted his late teacher. The results he has won are of importance mainly for mediaeval church history, in particular for the ritual of Monte Cassino and the relations of that monastery with Benevento. But they bear on classical philology, too. The Cavensis is a MS of Isidore's *Etymologies*, exhibiting the better class of text. Thanks to Dr. Loew, we now know that it was written at Monte Cassino at some time between 779 and 798, and that the same is true of Paris 7,530. Now,

as we learn from Keil's account of its contents (*Gramm. Lat.* IV, p. xlii), the Paris MS contains on foli. 289–90 a chronology based on (or extracted from) Book V of the *Etymologies* and ending with the entry: "Eraclius ann. XVII huius imperii XIV anno iudeai ab ispanis christiani efficiuntur." This sentence, the opening sentence of the last paragraph of Isidore's fifth book, appears in the Cavensis in this defective form: "Eraclius ann. XVII iudeai spanis christiani efficiuntur." The importance of this paragraph as a test for the various families of the text is well known to students of Isidore. It is very gratifying to obtain from the Paris MS supplementary evidence for the reading of that Monte Cassino archetype from which the Cavensis was transcribed; and it is useful to know for certain the date and the provenience of the transcript. Again, with regard to this Paris codex. It plays an important part in Keil's *Grammatici Latini*, being the sole existing source of some of the grammatical writings,¹ so that, in its case, too, certain knowledge of date and provenience is a valuable gain. It has besides aroused much interest from the fact that it contains a poem, or rather mnemonic verses on Diomedes' *Grammar*, a grammar resurrected in the year 780 and brought into fashion at the court of Charlemagne (see Keil *Gramm. Lat.* I, p. xxix). They embody the acrostic PAULUS FECI, and were certainly written by Paulus Diaconus, the Monte Cassino monk who made the *Epitome of Festus* (see Neff's *Geschichte des Paulus Diaconus*, pp. 75–81). For a time it was thought that we had here a specimen of Paulus' own handwriting; but mistakes of spelling, like *optavam* for *octavam*, made us sure that we had not. Still the puzzle remained how to accommodate the date 780, the year in which Adam edited Diomedes, and dedicated his edition to the Emperor, with 779, the supposed date of the MS which contains these verses, and how to explain the fact that they were written before Paulus came to Charlemagne's court in 782. Now that Dr. Loew has shown us that 779 is a wrong dating and that the MS may have been written at any time between 779 and 787, the difficulty disappears.

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The Attica of Pausanias. By MITCHELL CARROLL. Boston: Ginn & Co., 1907. 8vo, pp. iv + 293. \$1.65.

In this volume Professor Carroll publishes in separate form "for the first time in England or America . . . the portion of 'Descriptio Graeciae' treating of Athens." The text adopted is that of the Hitzig-Blümner edition, and for the introduction, notes, and excursuses the

¹Even of one so important as Servius' *Commentary on Donatus*, according to Keil. But the other MS, the "codex Meermannianus," which he sought in vain (*G. L.* IV, p. xlvi), is in the Bodleian Library (Meerm. 46; of the ninth century).